



# How to deal with *trials and tribulations*





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, The Most Gracious, The Most Merciful





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in good health and imaan.

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May Allah make our paths toward seeking  
beneficial knowledge easy and kindle our hearts  
with sincerity and gratefulness  
towards Him.

Jazakumullahu Khayran



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## Glossary



جل جلاله | Jalla Jalāluhu  
**Allah the Most Exalted**



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam  
**Peace and blessings of Allah be upon him**



رضي الله عنه | RadiAllahu `anhu  
**May Allah be pleased with him**



رحمه الله | Rahimahullah  
**May Allah have mercy upon him**

# The Definition of Fitan

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*Chapter One*

The Points we will cover in this series are as follows:

- 1 What does Fitan mean?
- 2 The types of Fitan
- 3 The causes of Fitan

In order to deal with a matter, one must know what it is because if one does not understand it then they will not be able to deal with it.

1 Definition of Fitan

In the Arabic language, the word Fitan is plural and the singular is Fitnah.

Fitnah can take many meanings, amongst them are:

- 1 To test someone
- 2 To be burnt by fire

As Allāh ﷻ says:

1

﴿إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ﴾

“Indeed, those who have burned the believing men and believing women and then have not repented will have the punishment of Hell, and they will have the punishment of the Burning Fire.”

Surah Al-Burūj: 10

- A People differing in opinions and views
- B To be exposed
- C To be punished
- D To kill someone

These latter five terms have been used to define Fitnah but all of these return back to one matter which is *al-Ibtilā* ‘to be tested’.

When we analyze the word Fitan in light of the Qur’anic discourse, we find that it has come in fifty-six places. All of them revolve around the aforementioned meaning which is to be trialled and tested.

In the Sunnah, the Prophet ﷺ mentioned this word a lot and informed us that it will happen. Again, when this is analysed the meaning returns to being trialled and tested.

This testing can occur in different ways, for example:

1 Killing

It has been narrated from Abū Hurayrah ﷺ that the Prophet ﷺ said:

2

"لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْهَرْجُ. قَالُوا: وَمَا الْهَرْجُ يَا رَسُولَ اللَّهِ؟ قَالَ: الْقَتْلُ الْقَتْلُ"

“The Hour will not be established until there is much al-Harj. They said: What is harj? Thereupon he said: Killing, Killing.”

Ṣaḥīḥ al-Bukhārī 6037 and Ṣaḥīḥ Muslim 157

2 **Decrease in knowledge and spreading of ignorance**

It has been narrated on the authority of Abū Mūsa al-Ash’arī رضي الله عنه that the Prophet ﷺ said:



"إِنَّ بَيْنَ يَدَيِ السَّاعَةِ أَيَّامًا يُرْفَعُ فِيهَا الْعِلْمُ وَيَنْزِلُ فِيهَا الْجَهْلُ"

**“Prior to the Last Hour, there would be a time when knowledge would be taken away, and ignorance would take its place.”**

Ṣaḥīḥ al-Bukhārī 7064 and Ṣaḥīḥ Muslim 2672

3 **Preventing people from the religion**

It has been narrated on the authority of Hudayfah Ibn al-Yamān رضي الله عنه that the Prophet ﷺ said:



"دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا"

**“Callers upon the gates of the Hell-fire, whoever responds to them will be thrown in it.”**

Ṣaḥīḥ al-Bukhārī 7084 and Ṣaḥīḥ Muslim 1847

In conclusion, Fitān - both in the Arabic language and the Sharī’ah – revolves around **‘to be tested’**.



# The Types of Fitan

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*Chapter Two*

A person who only knows one type of Fitnah will only protect themselves from that specific one. Therefore it is upon us, as Muslims, to learn the different types of Fitnah, so we can aim to protect ourselves from them all.

There are a plethora of Fitan, such as:

- 1

Fitnah of wealth
- 2

Fitnah of children
- 3

Fitnah of women
- 4

Fitnah of the dunyā
- 5

and others

However, during this course, we will focus on the Fitan which plague the Muslims today.

1 Takfīr

The Fitnah of Takfīr is to excommunicate a Muslim from Islam due to a major sin. This is from the methodologies of the Khawārij, a deviant sect in Islam. It is a corrupt, evil belief that they propagate; taking a Muslim, who says the Shahādah, out of Islam for a sin that is below the level of Kufr and Shirk. This group due to their corrupt, evil belief and due to which they fall into two calamities:

1 Making lawful the blood of a Muslim

They permit for themselves the blood of their Muslim brother due to this excommunication from the religion.

The Prophet ﷺ said:

1

"كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ"

**“All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour.”**

Ṣaḥīḥ Muslim 2564

Also, the Prophet ﷺ said:

2

"أَيُّمَا رَجُلٍ قَالَ لِأَخِيهِ يَا كَافِرٌ. فَقَدْ بَاءَ بِهَا أَحَدُهُمَا"

**“If anyone says to his brother, 'O disbeliever! Then surely, one of them such.’**

Ṣaḥīḥ al-Bukhārī 6104

Do not ever think that this statement will just dissipate into thin air, rather, it will go either upon the person this statement is directed towards or as another narration states, it will return back upon the person who dared utter this statement.

2 Labelling a person as a permanent dweller in the Hell-fire

Excommunicating a Muslim from Islam means to label such a person as from the dwellers of the Hell-fire forever. This is from the greatest of transgressions a Muslim can come with.

It has been narrated on the authority of Abū Hurayrah رضي الله عنه that the Prophet ﷺ said:

3

"كَانَ رَجُلَانِ فِي بَنِي إِسْرَائِيلَ مُتَآخِيَيْنِ فَكَانَ أَحَدُهُمَا يُذْنِبُ وَالْآخَرُ مُجْتَهِدٌ فِي الْعِبَادَةِ فَكَانَ لَا يَزَالُ الْمُجْتَهِدُ يَرَى الْآخَرَ عَلَى الذَّنْبِ فَيَقُولُ أَقْصِرْ . فَوَجَدَهُ يَوْمًا عَلَى ذَنْبٍ فَقَالَ لَهُ أَقْصِرْ فَقَالَ خَلْنِي وَرَبِّي أَبْعَثَ عَلَيَّ رَقِيبًا فَقَالَ وَاللَّهِ لَا يَغْفِرُ اللَّهُ لَكَ أَوْ لَا يُدْخِلُكَ اللَّهُ الْجَنَّةَ . فَقَبِضَ أَرْوَاحُهُمَا فَاجْتَمَعَا عِنْدَ رَبِّ الْعَالَمِينَ فَقَالَ لِهَذَا الْمُجْتَهِدِ أَكُنْتَ بِي عَالِمًا أَوْ كُنْتَ عَلَى مَا فِي يَدِي قَادِرًا وَقَالَ لِلْمُذْنِبِ اذْهَبْ فَادْخُلِ الْجَنَّةَ بِرَحْمَتِي وَقَالَ لِلْآخَرِ اذْهَبُوا بِهِ إِلَى النَّارِ . قَالَ أَبُو هُرَيْرَةَ وَالَّذِي نَفْسِي بِيَدِهِ لَتَكَلَّمَ بِكَلِمَةٍ أَوْبَقَتْ دُنْيَاهُ وَآخِرَتَهُ"

“There were two men among Banu Isra'il, who were striving for the same goal. One of them would commit sin and the other would strive to do his best in the world. The man who exerted himself in worship continued to see the other in sin. He would say: Refrain from it. One day he found him in sin and said to him: Refrain from it. He said: Leave me alone with my Lord. Have you been sent as a watchman over me? He said: I swear by Allah, Allah will not forgive you, nor will he admit you to Paradise. Then their souls were taken back [by Allāh], and they met together with the Lord of the worlds. He [Allāh] said to this man who had striven hard in worship; Had you knowledge about Me or had you power over that which I had in My hand? He said to the man who sinned: Go and enter Paradise by My mercy. He said about the other: Take him to Hell. Abū Hurayrah said: By Him in Whose hand my soul is, he spoke a word by which this world and the next world of his were destroyed.”

Narrated by Abū Dāwūd 4901, Ibn Hibbān 5712

This one statement he said, destroyed his Dunyā and his Ākhirah. So to those who are upon this methodology of doing Takfir, remember, that your fitnah is going to harm you and work against you.

2 Killing

The Prophet ﷺ said:

1

"إِنَّ بَيْنَ يَدَيِ السَّاعَةِ لَهَرْجًا. قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ مَا الْهَرْجُ؟ قَالَ: الْقَتْلُ. فَقَالَ بَعْضُ الْمُسْلِمِينَ يَا رَسُولَ اللَّهِ إِنَّا نَقْتُلُ الْآنَ فِي الْعَامِ الْوَاحِدِ مِنَ الْمُشْرِكِينَ كَذَا وَكَذَا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ بِقَتْلِ الْمُشْرِكِينَ وَلَكِنْ يَقْتُلُ بَعْضُكُمْ بَعْضًا حَتَّى يَقْتُلَ الرَّجُلُ جَارَهُ وَابْنَ عَمِّهِ"

“Before the Hour comes there will be Harj. I said: O Messenger of Allah, what is Harj? He said: Killing. Some of the Muslims said: O Messenger of Allah, now we kill such and such a number of idolaters in one year. The Messenger of Allah (ﷺ) said: That will not be like killing the idolaters, rather you will kill one another, until a man will kill his neighbour and son of the cousin.”

Narrated by Ibn Mājah 3959

Also, the Prophet ﷺ said:

2

"وَالَّذِي نَفْسِي بِيَدِهِ لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ لَا يَدْرِي الْقَاتِلُ فِي أَيِّ شَيْءٍ قَتَلَ وَلَا يَدْرِي الْمَقْتُولُ عَلَى أَيِّ شَيْءٍ قُتِلَ"

“By Him in Whose Hand is my life, a time would come when the murderer would not know why he has committed the murder, and the victim would not know why he has been killed.”

Ṣaḥīḥ Muslim 2908

3 Corruption of understanding and incorrect scaling

The Prophet ﷺ said:



1

"سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَاعَاتٌ يُصَدَّقُ فِيهَا الْكَاذِبُ وَيُكَذَّبُ فِيهَا الصَّادِقُ وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيُخَوَّنُ فِيهَا الْأَمِينُ وَيَنْطِقُ فِيهَا الرُّوَيْبِضَةُ قِيلَ وَمَا الرُّوَيْبِضَةُ قَالَ الرَّجُلُ التَّافَهُ فِي أَمْرِ الْعَامَّةِ"

“Years of treachery will come over people in which liars are believed and the truthful are denied, the deceitful are trusted and the trustworthy are considered traitors, and the Ruwaybidah will speak. It was said: Who are the Ruwaybidah? The Prophet said: Petty men who will speak about general matters.”

Narrated by Ibn Mājah 4036

Misguided callers and leaders of innovation

Hudayfah Ibn al-Yamān ؓ said:

1

"وَاللَّهِ إِنِّي لَأَعْلَمُ النَّاسِ بِكُلِّ فِتْنَةٍ هِيَ كَائِنَةٌ فِيمَا بَيْنِي وَبَيْنَ السَّاعَةِ"  
“By Allah, I have the most knowledge amongst people about every turmoil which is going to appear in the period intervening me and the Last Hour.”

Ṣaḥīḥ Muslim 2891

As the Poet said:

لَكِنْ لِتَوَقِّيهِ

...

عَرَفْتُ الشَّرَّ لَا لِلشَّرِّ

مَنْ النَّاسِ يَقَعُ فِيهِ

...

وَمَنْ لَمْ يَعْرِفِ الشَّرَّ

I learnt about the evil, not for it  
but to stay away from it  
And whoever, does not know the evil  
from the people, will fall into it

Abū Firās al-Hamdānī

Hudayfah Ibn al-Yamān ؓ said:

2

"كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْخَيْرِ وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٌّ فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ فَهَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: نَعَمْ. فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: نَعَمْ وَفِيهِ دَخَنٌ. قُلْتُ: وَمَا دَخْنُهُ؟ قَالَ: قَوْمٌ يَسْتَتِنُونَ بِغَيْرِ سُنَّتِي وَيَهْدُونَ بِغَيْرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُنْكِرُ. فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: نَعَمْ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا. فَقُلْتُ: يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا. قَالَ: نَعَمْ قَوْمٌ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا. قُلْتُ: يَا رَسُولَ اللَّهِ فَمَا تَرَى إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ: تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ. فَقُلْتُ: فَإِنْ لَمْ تَكُنْ لَهُمْ جَمَاعَةً وَلَا إِمَامٌ؟ قَالَ: فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا وَلَوْ أَنْ تَعَضَّ عَلَى أَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ"

“People used to ask the Messenger of Allah (ﷺ) about the good times, but I used to ask him about bad times fearing lest they overtake me. I said: Messenger of Allah, we were in the midst of ignorance and evil, and then Allāh brought us this good. Is there any bad time after this good one? He said: Yes. I asked: Will there be a good time again after that bad time? He said: Yes, but therein will be a hidden evil. I asked: What will be the evil hidden therein? He said: The people who will adopt ways other than mine and seek guidance other than mine. You will know good points as well as bad points. I asked: Will there be a bad time after this good one? He said: Yes. When there will be people standing and inviting at the gates of Hell. Whoso responds to their call they will be thrown into the fire. I said: Messenger of Allah, describe them for us. He said: All right. They will be a people having the same complexion as ours and speaking our language. I said: Messenger of Allah, what do you suggest if I happen to live in that time? He said: You should stick to the main body of the Muslims and their leader. I said: If they have no main body and have no leader? He said: Separate yourself from all these factions, though you may have to eat the roots of trees until death comes to you and you are in this state.”

Ṣaḥīḥ al-Bukhārī 3606 and Ṣaḥīḥ Muslim 1847

In this narration, the Messenger ﷺ is identifying the illness and the cure for it. He ﷺ does this so that the one is destroyed is destroyed upon clarity and the one who lives is living upon clarity.

If we take a critical look at the narration, the Prophet ﷺ mentioned a few things:

1 Innovation

1

"قَوْمٌ يَسْتَنْتُونَ بِغَيْرِ سُنَّتِي وَيَهْدُونَ بِغَيْرِ هَدْيِي تَعْرِفُ مِنْهُمْ وَتُنْكِرُ."

“People who will adopt ways other than mine and seek guidance other than mine. You will know good points as well as bad points.”

Ṣaḥīḥ al-Bukhārī 3606 and Ṣaḥīḥ Muslim 1847

These people deviated from the path of the Prophet ﷺ. This path which was set, as Allāh ﷻ said:

2

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾

“Indeed, that is My Path—perfectly straight. So follow it and do not follow other ways, for they will lead you away from His Way. This is what He has commanded you, so perhaps you will be conscious of Allah.”

Surah An-An’ām: 153

Also, from the Sunnah, the Prophet ﷺ said:

3

"أَوْصِيَكُمْ بِتَقْوَى اللَّهِ , وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ , وَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلَافًا كَثِيرًا , فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ , فَإِنَّ كُلَّ بِدْعَةٍ ضَلَالَةٌ "

“I advise you to be conscious of Allāh and to listen and obey even if the one in authority amongst you is a slave. Whoever amongst you lives will see many differences, so upon you is my Sunnah and the Sunnah of the four rightly-guided caliphs. Hold firm to it with your molar teeth and beware of newly-invented matters for every Bid’ah is misguidance.”

Narrated by Abū Dāwūd 4607

2 Misguided callers

1

"دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا"

“People standing and inviting at the gates of Hell. Whoso responds to their call they will be thrown into the fire.”

Ṣaḥīḥ al-Bukhārī 3606 and Ṣaḥīḥ Muslim 1847

These people are more dangerous to the religion of the people than cancer is to human body, when these people were described:

2

"قَوْمٌ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا"

“They will be a people having the same complexion as ours and speaking our language.”

Ṣaḥīḥ al-Bukhārī 3606 and Ṣaḥīḥ Muslim 1847

What the Prophet ﷺ means is that from the apparent they seem to show religiosity but in reality they are in opposition to what they display.

In another narration, the Prophet ﷺ said:

3

"رَجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ"

“Some of their men will have the hearts of devils in a human body.”

Ṣaḥīḥ Muslim 1847

The cure is:

4

"تَلَزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ. فَقُلْتُ: فَإِنْ لَمْ تَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: فَاعْتَزِلْ  
تِلْكَ الْفِرَقَ كُلَّهَا وَلَوْ أَنْ تَعَضَّ عَلَى أَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ"

“You should stick to the main body of the Muslims and their leader. I said: If they have no main body and have no leader? He said: Separate yourself from all these factions, though you may have to eat the roots of trees until death comes to you and you are in this state.”

Ṣaḥīḥ al-Bukhārī 3606 and Ṣaḥīḥ Muslim 1847

This means to stay away from all the groups like the Tablīghī Jamā’ah, Ashā’irah, Ikhwān al-Muslimīn etc.

What is upon us is to hold on to the Qur’ān and the Sunnah of the Prophet ﷺ with the understanding of the three righteous generations.



# The Causes of Fitan

*Chapter Three*

The causes of Fitān are many. If we learn the causes then we will be able to abstain from them.

### 1 **Following desires and a corrupt intent**

When one follows their desires and has a corrupt intent then this leads to falling into Fitān. There are only two paths; either revelation or desires.

Allāh ﷻ said:

1

﴿فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾

**“So if they fail to respond to you, then know that they only follow their desires. And who could be more astray than those who follow their desires with no guidance from Allah? Surely Allah does not guide the wrongdoing people.”**

Surah Al-Qasas: 50

This demonstrates that there is guidance from Allāh – the revelation – and there is desires. It is upon us to choose what we will follow.

Desires is a deity which is worshipped besides Allāh. For many people, desires makes matters permissible and impermissible. It can also, command and prohibit. It also directs a person towards whom they should love and hate.

Allāh ﷻ said:

2

﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِن بَعْدِ اللَّهِ ۚ أَفَلَا تَذَكَّرُونَ﴾

**“Have you seen ‘O Prophet’ those who have taken their own desires as their god? ‘And so’ Allah left them to stray knowingly, sealed their hearing and hearts, and placed a cover on their sight. Who then can guide them after Allah? Will you ‘all’ not then be mindful?”**

Surah Al-Jāthiyah: 23

3

﴿أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلٌ - أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۚ بَلْ هُمْ أَضَلُّ سَبِيلًا﴾

**“Have you seen ‘O Prophet’ the one who has taken their own desires as their god? Will you then be a keeper over them? Or do you think that most of them listen or understand? They are only like cattle—no, more than that, they are astray from the ‘Right’ Way!”**

Surah Al-Furqān: 43-44

If we look at many of the misguided people today who have fallen into Fitān it is due to following desires. They do not obey Allāh and His Messenger.

Allāh ﷻ said:

4

﴿وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۚ بَلْ أَتَيْنَاهُمْ بِذِكْرِهِمْ فَهُمْ عَن ذِكْرِهِمْ مُّعْرِضُونَ﴾

**“Had the truth followed their desires, the heavens, the earth, and all those in them would have certainly been corrupted. In fact, We have brought them ‘the means to’ their glory, but they turn away from it.”**

Surah Al-Mu’minūn: 71

This is why Allāh commanded His Messengers and Prophets to follow the revelation from Allāh and not to follow their desires.

Allāh ﷻ said:

5 **يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ**

“We instructed him:” O David! We have surely made you an authority in the land, so judge between people with truth. And do not follow ‘your’ desires or they will lead you astray from Allah’s Way. Surely those who go astray from Allah’s Way will suffer a severe punishment for neglecting the Day of Reckoning.”

Surah Sād: 26

Also, Allāh said to Our Messenger ﷺ:

6 **وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ**

“And judge between them ‘O Prophet’ by what Allah has revealed, and do not follow their desires.”

Surah Al-Mā’idah: 49

Also, Allāh ﷻ said:

7 **فَلِذَلِكَ فَادْعُ ۖ وَاسْتَقِمْ كَمَا أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ**

“Because of that, you ‘O Prophet’ will invite ‘all’. Be steadfast as you are commanded, and do not follow their desires.”

Surah Ash-Shūrā: 15

Desires throw a person into Fitnah which are two:

- 1 **Fitnah Al-Shubuhāt**
- 2 **Fitnah Al-Shahawāt which leads a person to destruction**

The Prophet ﷺ - regarding three matters which destroy and three matters which save – said:

8 **ثَلَاثٌ مُّهِلِكَاتٌ: شُحٌّ مُّطَاعٌ، وَهَوًى مُّتَّبَعٌ، وَإِعْجَابُ الْمَرْءِ بِنَفْسِهِ**

“Three destructive matters: Stinginess which is obeyed, desires which is followed and a person being fascinated with themselves.”

Narrated by al-Tabarānī in al-Awsat 5754

2 **Extremism in the religion with exaggeration or negligence**

Extremist is a reason to fall into Fitan. This is why Islam warned against extremism.

Allāh ﷻ said:

1 **قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ**

“Say: O People of the Scripture, do not exceed limits in your religion”

Surah Al-Mā’idah: 77



The Prophet ﷺ said:

2

"يَا أَيُّهَا النَّاسُ إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْغُلُوَّ فِي الدِّينِ"  
"O people, beware of exaggeration in religion, for those who came before you were ruined by exaggeration in religion."

Narrated by Ibn Mājah 3029

There are two types of extremism:

1 Extremism in creedal matters

This can be regarding the concept of association and disassociation. For example; one believes that the Scholars cannot make any mistakes or they are extreme in excommunication etc.

2 Extremism in actions

An example of this is celebrating the birthday of the Prophet ﷺ.

3 Leaving the correct methodology and follow what is ambiguous

Allāh ﷻ said:

1

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

"He is the One Who has revealed to you 'O Prophet' the Book, of which some verses are precise—they are the foundation of the Book—while others are elusive.<sup>1</sup> Those with deviant hearts follow the elusive verses seeking 'to spread' doubt through their 'false' interpretations—but none grasps their 'full' meaning except Allah. As for those well-grounded in knowledge, they say, "We believe in this 'Quran'—it is all from our Lord." But none will be mindful 'of this' except people of reason."

Surah Āl-'Imrān: 7



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